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ABSTRACT

"The purpose of this conference was to study and explore current problems facing Indian education today relative to the high drop-out rate of Indian youth in our public schools, the apparent communication problems between teachers and Indian students, the cultural heritage of the American Indian and its effect on education, relationships between school administrators and Indian parents, and a means of developing a curriculum and materials more relevant to the Indian world." This publication contains major addresses presented by guest speakers, panel discussions and summaries of speeches by prominent educators in Indian education, most frequently asked questions (and answers) concerning Indian education, and a summary of the conference evaluation. (BO)

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Sponsored and conducted by the
Fremont County School Administrators
and Central Wyoming College,
Riverton, Wyoming

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MIRACLE HILL

I stand upon my miracle hill,
    Wondering of the yonder distance,
Thinking, when will I reach there?

I stand upon my miracle hill.
    The wind whispers in my ear.
I hear the songs of old ones.

I stand upon my miracle hill
    My loneliness I wrap around me.
It is my striped blanket.

I stand upon my miracle hill
    And send out touching wishes
To the world beyond hand's reach.

I stand upon my miracle hill.
    The bluebird that flies above
Leads me to my friend, the white man.

I come again to my miracle hill.
    At last, I know the all of me
Out there, beyond, and here upon my hill.

Emerson Blackhorse Mitchell

PREFACE

The Fremont County School Administrators, and the administration of Central Wyoming College, sponsored their Second Annual Conference on Indian Education on October 9 and 10, 1969, in Riverton, Wyoming. This conference was an extension of the 1968 workshop held in Lander, Wyoming.

The purpose of this conference was to study and explore current problems facing Indian education today relative to the high drop-out rate of Indian youth in our public schools, the apparent communication problems between teachers and Indian students, the cultural heritage of the American Indian and its effect on education, relationships between the school administrations and Indian parents, and a means of developing a curriculum and materials more relevant to the Indian world.

This conference did not, of course, find the answers to these problems in Indian education, but it did bring to the surface many of the classroom problems facing teachers in schools today. Many ideas and opinions were exchanged between panel discussion members and participating teachers and it is believed that much constructive information was obtained during the course of this two-day conference.

This publication, which was developed by the Department of Institutional Research of Central Wyoming College, is a compilation of information and ideas that were discussed during the conference. This publication contains major addresses presented by guest speakers, panel discussions and summaries of speeches by prominent educators in Indian education, questions and answers concerning Indian education and a summary of the evaluation of the conference.

Funds for this conference and publication were provided through a grant from the Education Professions Development Act.

Gene Schrader, Director of
Institutional Research
Central Wyoming College

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BILL SHAKESPEARE
ARAPAHO TRIBE
WIND RIVER INDIAN RESERVATION

About 55 years ago, when I was first kidnapped off the reservation to go to school, they used to kidnap us at that time. So they took me to the school and I was all dressed up with a red shirt, long hair and my beaded moccasins and the first thing, they scalped me. Then they gave me the red woolen underwear and they were supposed to make a white man out of me overnight. I couldn't speak a word of English. I didn't know what English was, it sounded very peculiar to me, very funny. So, they started teaching us without giving us any kind of help, they wanted us to come right out and use jawbreakers in the English language.

It gives me pleasure to stand here to try to speak for my American people. People call us Indians, which we are not. We are the real Americans. Columbus made his mistake, just like I make mistakes. We are here to try to solve the Indian problem in education. A great many of you that are sitting here, in your own minds and in your hearts, know how to approach the problem in educating Indian children. But, there is one thing that you don't know, the nature of the Indian child. His thoughts and his inner thoughts, what he thinks of the teacher. So, when the child is asked a question he will not respond, because he has got you figured out. One little smile and a friendly atmosphere will give him confidence in you. Then, you can teach him slowly, a slow approach.

Help him when he makes a mistake. If he does not respond, you have to walk up and ask him that question direct, because an Indian will not volunteer because he does not want to feel he has gone above the rest of the children. He wants to be behind and be the last in line in whatever he does. The child has been taught from his early childhood to remain silent until he is asked a question. That happens in their homes. Now, a great many of you probably have been in Indian homes. You see the little child, he will not say anything, he will sit there because he has been taught, as he was 200 years ago, to be quiet when someone else is talking. That is one reason why the Indian children do not volunteer, you have to ask them a direct question.

Another approach to these Indian children, you have to analyze their ways; the way they act, the way they carry themselves and the way they talk. You will see an Indian child, when you speak to him, put his head down. He is thinking how he is going to answer because you are dealing with two minds, one is the Indian mind and the other is the Anglo-Saxon. So your question, he has to translate that to his Indian mind in order to figure out how to answer. Therefore, be patient if he does not answer you because he is figuring out how he is going to answer you.

For that reason, you are dealing with two minds, two cultures. The Indian child, at the present time, is in the valley. His heritage, which he holds dearly, and the white culture which he is trying to get into, so he is right in between these two cultures. He is undecided where he is going to go because he knows that he doesn't fit into both societies.

Until the time that the American society accepts the red man as their relation, then they will have a much more easier approach to the Indian. The Indian child has a great deal of dignity as one of his heritage. That heritage he doesn't want to loose because he knows that civilization is just about to overpower the Indian tribe.

You can deal with the Indian child in this manner. Ask him questions about his people. Show him that you think of him as a human being desiring to learn about his culture, to understand him. You will gain confidence by doing that. When you gain the Indian's confidence in the Indian child, you can teach him anything.

The Indian child has the capabilities of learning providing he gets help. The child considers anyother alien race as an enemy. They feel that and it is going to take many years for the Indian children to overcome this. They have that feeling that they are different group of people, they know that they are the minority. After several years of schooling, the child will begin to see the illumination of education. They will see that. Among your people there are a great many Indians who have seen the light that there is a time coming. It will take many years for our people, the American Indians, to be able to walk side by side. That time will be when you accept us as your people. When you meet us on the street and say hello. The Indian people does not wish to say hello to anyone for this reason. Several years ago, here in the town of Riverton, an Indian boy met a lady that he knew and said hello. The lady filed a complaint that she was being insulted. That went over the reservation like wild-fire, do not speak to them. So, they have that feeling which is not right. I am always glad to say hello to my friends when I see them, or someone even if I don't know them.

The Indian child will have to learn these things and it is up to the teachers, if they are dedicated, to teach the Indian children. The Indian child will cooperate, they will walk hand in hand with you when you show them the road to education. There is a time coming when my people will have to lay down their blankets and walk in the same society that your people walk in today. But, we will have to learn and we will try to learn. The BIA has tried to teach the Indian in the last 200 years to be a white man over night. It cannot be done. It is going to take many years.

Today, we are slowly approaching the time where we can be able to sit down with you, and you sit down with me and smoke with me on my pipe of peace. When that time comes, we will all be together because this is our country and we will have to teach the Indian children this is also their country. People say they have taken the country away from us. No, you haven't. You came here to make a better country out of it and to strengthen this country. For that reason, all of us Indian people know that we need your help to teach us and our children, so that we can all live together in this country which belongs to all of us. You probably read in history when the Indians met the Puritans and they said, welcome to our land. The Indian did not say my land, they said <u>our</u> land. So, we must teach our

children in education, we need your help. And when you do, we are going to help you talk to the children to work hard and study so that they can learn and so they can hold their heads and walk with your people.

Your people have to help our Indian children. When you do, they are going to help themselves. When the children have been educated on how to make a living for themselves in the complexities of the American society, I am sure that those people that taught these children will never forget their names. I know the teachers that helped me when I was a little boy. I still remember them and if I could see them today, I would certainly come up and say thank you that I speak a little English.

Getting back to the approach to the Indian child, if the child fails to respond, there is no way for you to get at the child. The parents are the representatives of this child. You must approach the parents and speak to them.

Let us not destroy the Indian heritage or language in order to educate our children. The Indian children need to know their heritage, who they are, besides getting into the white man's society. They will know that they are part of the great Indian nation that was here 2,000 years ago. And at the sametime, they will remember the people that came across and brought that civilization for the betterment of their lives and their homes and for the betterment of this country.

Today, life is different. Every few years, time changes and that time also changes with us American Indians. And the time is changing now where the BIA has tried to fulfill its promises to teach the Indian, which they have failed many times. And it is through your people that have established these workshops, the time for your people to create friends with us and we speak with you through equal relationships. We desire that. If that happened 50 years ago, I think we would have been better off on every reservation today. So, we desire your people to meet with us and talk with us. I am sure that we will speak to you. We need all the help we can to educate our children because there is a time coming when we have to live with your people and compete with you.

Let us not consider the Indian as something common, but as one of your people. And the teachers must not make a different approach to the Indian, but treat them all alike. We need these things, we need your help.

And I want you people to share with me a little article written by a little Indian girl 12 years old of the Apache tribe. We have heard of Geronimo, a very fierce Apache warrior. But at the same time, which a great many historians do not know, he was fighting for the betterment of your country, but he lost. But, his wisdom is still going among the Apache tribe. The title of this is "Live Proud and Free."

"I am a young Indian. My hair is black, my skin is brown, but I feel no inferiority before the white man. Brown is the color of the earth, black is the color of the sky before the life-giving rain falls as the soil and the rain bring forth food for life.

All Indians are blessed at birth with a precious heritage of independence and pride. Like a costly gem, this precious heritage must be trained

less it become a dull, worthless stone. To live proud and free, as was meant to be, Indian youth must learn to progress in a white man's hunting ground, for it is ours, too. The white man has not taken our land, he has only changed it and made it a tower of strength for all Americans, whatever race or nationality.

America is our land to hold, to cherish, to cleave unto, to preserve and protect. It is our duty to learn to live in our changing homeland. We can no longer use the bow and arrow to obtain our necessities. Our new tools must be ambition and education. We cannot stand proud and tall if we refrain from the pursuit of progress. We cannot be free if we do not try to break the binding chains of poverty and ignorance.

God gave all his children the talent to use this. God gave to all Indian youth a special mission as first Americans to preserve and cherish America's freedom as it was meant for all God's children to be."

Thank you very much.....you have been a very wonderful audience.

PANEL ON WILLIAM SHAKESPEARE'S SPEECH

WILLARD SCOTT
DIRECTOR OF INDIAN EDUCATION
SANTA FE, NEW MEXICO

As I listened to Mr. Shakespeare's opening remark where he spoke of his early day education as an Arapaho, I have to think back of stories my own parents told me when they went away to boarding school, off the Luguna Reservation down to Albuquerque. The trains would come in, load up the children and take them away from their homes and parents for 9 or 10 months. During this period of time, they were in a completely alien society, a society that they were not at all acquainted with. These children were pulled off the reservation from a culture and society they had grown up with and suddenly thrust into a society where they were forbidden to speak their own language.

One of the first things my parents had told me was that they learned two phrases in the English language. They were "stand up" and "shut up." This trend was to attempt to make the Indian a white man. How they did this, and why they did this, perhaps, will remain a question in our minds for many years.

We are presently, though, entering into a new phase. We are to treat the Indian child, not as an Indian first, but as a child and a student. There is a strong trend today for us to consider the child. Consider him looking at his background and attempt to tell him that his way of life, the way of life he has grown up in, is bad and that there is nothing good about it. But rather there is good to be learned in each of the cultures, be it Indian, non-Indian, or whatever. There has been an awareness that each person has his own dignity. The people must realize this dignity. They must realize that every person has their worth and when you destroy the worthwhileness of a person, then you destroy that person.

Mr. Shakespeare said that the country was not lost to the white man, but rather the country gained because the white man hopefully will make it a better country. I believe that with the help of all the people within the country, this will come about. All of us here are educators and there are basic thoughts that we might leave with you that would be true of any child, and that is to know the child and try to know his inner thoughts. Remember, we must not destroy the heritage or the language of the Indian people. But rather, make it a part of this country of ours.

I happened to stick a poem in my pocket before I left Santa Fe. This particular poem was written by a Navajo boy who attended the Institute of American Indian Arts in Santa Fe. I'd like to read it to you and leave you with these thoughts. The name of the poem is "New Way, Old Way."

'Beauty in the old way of life
The dwelling they decorate so lovingly,
A drum, a clear voice singing and the sound of laughter.

You must want to learn from your mother,
You must listen to the old man
Not quite capable of becoming white men
The white man is not our father.
While we last, we must not die of hunger.
We were a very strong, confident people
But the grass has almost stopped its growing,
And the horses of our pride are near their end.
Indian cowboys and foremen handled Indian herds,
A cowboy's life appealed to them until economy and tradition clashed.
Not one Indian was equipped to engineer the waters flow into a man's allotment,
Another was helpless to unlock the gate.
The union between a hydro-electric plant and respect for the wisdom of the
long-haired chiefs had to blend to build new enterprise by Indian labor.
Those mighty animals graze again once more upon the hillside.
A full-blood broadcasts through a microphone planned tribal action,
Hope stirs in the tribe,
Drums beat and dancers and young step forward.
We shall learn all the devices the white man has,
We shall handle his tools for ourselves.
We shall master his machinery, his inventions, his skills, his medicine,
his planning, but we will retain our beauty and still be Indians."

GEORGE HARRIS
DIVISION OF INDIAN SERVICES
UNIVERSITY OF MONTANA
MISSOULA, MONTANA

In relation to Mr. Shakespeare's speech this morning, I will try my best to define my position here.

The title for this "Problems in Educating Indians," I disagree with. I would like to have it changed to "Indian Education Problems," because we are not educating Indians alone, are you? Have you only Indian students in your classes? You have all kinds. Spanish-American, whatever you want to call them. So, let's call it "Indian Education Problems." From there on, let's consider the facts that do exist.

Mr. Shakespeare made the statement that times are changing. Yes, this is true. Why don't we change with them? You adjust your values to those coming up from the underprivileged side of the fence. Counseling is an area sorely needed in all support efforts. Not only in the grade schools. I think that this is of primary importance; counseling, identification, recognition and culture attainment.

To offer you a suggestion here, utilize what you can from what you know about the system, your method of teaching. Then structure to what you can learn from the cultural existence of these people. They are very eager to learn. They are very capable people. Sometimes you've got to kind of bend alittle. So, that's fine. Bend it. Rules are made to bend. If they weren't, you could never get anywhere.

Other topics mentioned, if the equality of all of us is the same, then we should achieve equally, should we not? All things being equal. Okay. Now consider this. All things are not equal, and we are not achievers, equally. I differ radically from the bulk of you here, but I am more closely related in upbringing in social relationships to other Indian people that I exist with. This is an area where you can group together for support, a continued effort. Don't shun it at all. Become a part of that existence with it. Let us aid you and help you. Support one another in this grouping so that your upper level students can be of assistance to you and help.

A few other things I would like to mention here in the relationship to an earlier discussion that took place, the education of the parents. I call it adult education. To me, that means many things. I think you have to go over and talk to the parents and try to understand them and realize that many times, when you walk into the homes, you are welcome. But, at least forewarn them as you would your neighbors. Make a contact, establish it. Utilize it. This is part of the adult education that takes place.

Education, in itself, to the adults is vast, broad and wide. Teach them what you are teaching their children. Explain it to them and work with the child. Keep in mind that many times the usage of the language has to be inter-related. Transfer it from English to Indian for understanding. Keep in mind, also, that much of what usage used in the English language will differ radically in the classroom with what you use in everyday existence as it does in relationship to a job. I suppose you could come out and talk on all the high-flowered colored words, and I could go off the deep end and not understand you. This is one of the problems. Again, getting back to the communication problem, talk knowledgeably and clearly. I sound like some kind of a teacher. These suggestions, though, you might want to consider.

SCOTT DEWEY
WIND RIVER INDIAN RESERVATION
RIVERTON, WYOMING

Shakespeare has taken quite a large territory to talk about with the hope that we can get over some of the things that we are concerned with about the fusion of two peoples.

My history is of no concern at the moment because we all have it, that's for sure. We are immediately involved in resolving the problems in Indian education. There is a certain amount of misunderstanding, or no understanding whatsoever, between the two peoples who live in the area close to the Reservation. I think that the basic drawback on the part of the Indian getting along is that they receive a per-capita payment every month that is a stigma against his desire or hope to get on to some kind of job. However, it is very, very basic. It doesn't have to happen every time an Indian wants to get a job. When an Indian goes to get a job, it is thrown back at them they they don't need the job because they have this lousy $40

a month coming to them.

The children in their elementary grades get along with the likes. There is no difference; unless they get along in higher education up to the high school until they begin to reason and compare where they fall out, where they can't compete with their white brothers. So, it is natural for them to drop out. They don't have the future outlook that the whites have, because it is always discouraged down here at bottom. The whites come along and send kids to the university that someday they might reason well enough so that they'd say "This is the money they may need to go through college, I return it to you." That is a thought and they have started their offspring to a better life, to a self-sustaining life. This we don't have among our people.

What we are concerned here is that we don't want our Indian children treated different just because they are Indian. We've been treated like that for the last 100 years, and it is so engraved in our thinking that it's pretty hard to get over. You have to force yourself to forget it.

Now, what I am trying to get at is that the Indian boy in high school and college begins to think he is different. There is some kind of background that he can't picture, so he must fall heavily with the counselors to get his problem straightened out. This is one thing we ought to emphasize; that the more education you've got, the better living you'll have. And in your life, it's pretty hard to accept something that you have to do unless you live while the pickings young.

JOHN ARTICHOKER, JR., SUPT.
U.S. DEPARTMENT OF THE INTERIOR
BUREAU OF INDIAN AFFAIRS
COLORADO RIVER AGENCY
PARKER, ARIZONA

Today we live in a changing world. I think maybe we are alittle hard on teachers. We are alittle critical of teachers. I wonder if any of you have had the opportunity to be involved in a situation where people come to open meetings and get up and ask to be heard, they stand up and attempt to disrupt the meeting and the speakers. How many of you have had the opportunity to experience this? This is the reaction that many of the younger society are having today. And, I think that this is one of the things that is sort of frightening, because the demands for change are so great. I don't believe that in this part of the country you've had the reaction of minority groups, or of the groups that feel that they're not getting their fair share of the pie, but it'll come.

At Parker, we have some 50,000 people that show up from now until March. From that 50,000 people, there are probably some 20,000 or so that are hippies from the Southern California area. We arrest 300 or 400 people every day and wind up with enough drugs to take care of people's problems for the better part of Southern California. I think the significant thing that Mr. Shakespeare was talking about is the antidote to this type of reactionary movement. Part of this is that he talked about the appreciation

and understanding of the people with whom we work.

I think one of the real significant things that Mr. Shakespeare talked about was largely one of fundamentals in the relation of how do we deal effectively with people. I guess the way we deal most effectively with people is just to begin to understand them. The way to understand them, first of all, is to understand something about their basic makeup; what they are, who they are, and why they believe they are what they are. Also, and I believe this involves a thorough understanding about Indian culture and Indian background, there are eight basic language stocks among American Indians. This includes about 400 recognized tribes.

Maybe we've made alot of assumptions here that you are not responsive to the Indian needs. I don't think this is completely true. I think you are basically responsive to children or you wouldn't be in the game. I think there is an opportunity now for you to either make your comments, or to ask questions, or if any of the panel members wish to bring up questions, we are open for discussion. Would you state your name and tell where you are from, and either make your comment or direct your question to a particular individual.

QUESTIONS

Leslie Pointer
Central Wyoming College
Riverton, Wyoming

Mr. Harris, I sense a deep belligerence on your part and I would like to make some comments of my point of view. First, it is fine to point at the teacher and say, you do this. This needs to be done. But, personally, I would sooner have a hippie-type who is actively protesting from the standpoint that his activity is something that is not impossible to channel. Why doesn't an Indian help his first grader register in school? Why don't the parents express their needs? The Indian must realize that education is a cooperative thing. Let's not talk about competition in education. He is not competing with the teacher by saying, "I dare you to teach me." He should be more than passive. He should be actively present, and by being active, education becomes a much easier situation.

George Harris:

I made someone mad, and I also made him think, did I not? You ask yourself questions in your mind, of which you in turn ask me. Now, relate these questions to the same situation in which you teach.

Passiveness has been defined many times in relation to the Indian's existence. The student is not so much passive, because he is in that relationship himself. It's because he does not understand. Competition to the teacher, yes. Because, he is competing for that attention of the teacher of which the teacher either doles out very generously to some individuals, and very shyly to others. There is that competition.

I would assume that if I possibly had not irritated you, you might have continued along listening to other beliefs without my irritated effort to make you at least think about things that I brought out to you. I would assume basically that much of the reaction of the group here is how come he is projecting the attitude that you are at fault? I don't say that this is in total. It is a two-way street, and I realize that, but I want you to think what are the situations existing that makes whatever it turns out to be, what it is.

Gary Hillser
Northern Arizona University

I am interested in this two-way street, this communication problem. I think there is a responsibility on the part of the teachers to learn to know the Indian language, at least to some extent. I teach the Navajo language, by the way, and I am very much interested in this kind of communication. I have many teachers in my class, and although none of them ever speak Navajo fluently, many of them understand the child through this. I think it is a two-way street. Although, I think in this respect, I would like to beat the drum one more time and say teachers should try to learn at least a little bit of the language, and through this, we can understand their thinking. Possibly, their whole view of life much better.

George Harris:

You covered two areas which we are working in now through the University English studies. We have defined now, and now realize a third combination. One is called the English taught and used. One is called the Indian, that is taught and spoken. The other, then, is the Indian English which is a morpheme combination of both. Now, what you say might mean one thing to you; something different to him, and when he or she repeats it, you've got a third meaning out of the whole thing and I think your point is well taken, that there should be this understanding.

Question:

I was wondering if they hold workshops like this for Indian parents. How can the schools get across to the parents that it is important to have parents show up to the parent-teacher conference so that the child can be helped.

Willard Scott:

I think we have a problem in New Mexico and we attempted to find a solution to the problem of Indian involvement by this past year, creating within each of the school districts, Indian Advisory School Boards

so that the Indian then becomes involved in a non-voting way to the activities of his particular school board. Once the Advisory Board becomes active, the Indian then realizes that they have a place in the school and that there is an awareness created. If they do want action, or they do have certain things that need to be brought up, then they know they can work through the school board.

Gradually, they will become involved enough, working with the school board, that they will then realize that the school board meetings are not a closed affair, but rather, open to each and every person. For instance, they may have a complaint that very well could be handled by the classroom teacher, rather than going to that teacher, they pick up the phone and call my office direct. I have to start the whole process over again and direct them where to go, but I think as long as they have an active Advisory Board, and it is working, they then will have a place where they can express their feelings and actually begin to become more involved in the actual operation of the school. We find that this is the "beef" of the Indian people. It's just one of their wishes that they want to become involved. It's a process of trying to do something for a long term process. In some areas, it's going to come a little bit faster than in others.

WYNONA MARGERY HAURY
MISS INDIAN AMERICA

Good afternoon. It is certainly a pleasure to be here and I was certainly honored to have been asked to address you this afternoon.

I was asked to speak to you today on Indian education. Perhaps it would be best if I began with my own educational background. Having been born and raised in Albuquerque, New Mexico, I attended public schools from the first to the twelfth grade. I completed my freshman year at the University of New Mexico where I majored in Political Science. I do have intentions of becoming a lawyer and working with one of my tribes, if not all of them.

I am certainly not an expert in the field of education, but I wish to present some ideas for you to develop here at this convention. Since I became Miss Indian America in August, I have traveled to many areas. Unfortunately, I visited only schools in the southwest. I hope, before my reign is over in August, that I will be able to receive invitations to visit schools in all areas. I also have had a chance to speak and observe in these schools in the southwest, in addition to speaking with several of the teachers. I felt that I might have had firsthand information, since most of them were very frank and truthful with me.

One thing I did notice was the attitude or apathy of some of the teachers. I looked at them and felt that perhaps I was taking up too much of their time or keeping them from something that was important. These teachers seemed to lack enthusiasm and I wondered how we could arouse any enthusiasm in anybody. I met a few teachers who were enthusiastic, but I was also told that this was their first year of teaching. One teacher told me of an instance when another teacher brought his pupils in for a group lesson and he said, "Boy, they are really sharp today, you can go ahead and try, but I doubt if you can get anywhere." I wondered whether this was the attitude of the teacher that he had in general.

I also noticed the Indian teacher aides. Most of them were high school graduates. They did not hestiate to come up and introduce themselves. They seemed to enjoy teaching these children. The attitude some teachers have toward educating Indian children might come from the fact that they know very little about the Indian tribe, or Indians in general.

One solution would be to have the Indian educators, or several Indian persons, also serve on the board and put together a booklet or handbook for teachers. One example is the Minnesota Chippewa Indians who compiled a handbook for teachers. Teachers need to be better prepared for what they may encounter in teaching these Indian children. Unknown to most people, Indian students go to school without any sort of encouragement or support from their parents. Parents seem to lack any interest in whether or not they go and seek higher education. This is especially true on the Navajo Reservation where quite a few of the Indian people still speak only Navajo.

The fact that some students are seeking some form of higher education is, in itself, significant because the students are realizing the importance

of education to them. It is easy to understand the parents aversion or dislike of school ideas that are implanted in some students. I would like to quote from the handbook written for teachers by three of the education experts in the area. "Teachers quite naturally react negatively to pupils who exhibit attitudes and behaviors which threaten the values of the dominant society." The dominant society may be the modern society when they are in school, but in the homes, isn't it easy to see that the parents would also feel this negative attitude to whatever ideas they are bringing into their homes? It is easy to see why they would not support such attitudes in their own homes.

One step forward for us is a recent approval of Indian members to the Boards of Education in several states. In New Mexico, there are 12 members appointed to 12 county-state boards. Mr. John Rainer was appointed to a school board and Mr. Hopkins Smith, Jr., was appointed three days ago. This is a pending issue in my own county in New Mexico. The people of Santo Domingo Pueblo are asking for Indians to serve on the board to participate in whatever policies may be made, and in addition, representing the Indians on these boards. Most of the time, the Indians feel that their interests are not being represented. In the case of the Santo Domingo Pueblo Indians, they feel that the needs of their school have been ignored too long, and perhaps if there were Indians on the board, that they could in turn fulfill these needs. I am also in favor of having Indian board members, but qualified Indian board members.

They might also be able to show, or better, tell the Indian people of the importance of education. They need to stress that these children attend school, and also to encourage the students to put to work the facilities they receive to the fullest advantage. They would also serve as liaison between the board and the Indian people in that they could make cross demands for either group. They could make demands for the Indian people to the board and they could also make demands for the board to the Indian people.

Another step forward for us is the fact that many Indian students are going into education, or at least fields that are very closely related to education, such as guidance and counseling. When finished, these people can be beneficial, not only to the Indian people as a whole, but also to themselves in that they will have a feeling of greater achievement. Indian students will more readily ask another Indian for help.

Finally, should a study of all cultures of all minority groups be incorporated into school programs, this would help to stimulate pride in the minorities, including Indians, and help him to take pride in his own heritage and culture. And also, to help him realize that he does have something to offer others.

The level of Indian education is, on the whole, quite a bit lower than the national standards. When the level on which Indians are educated is raised, we can begin to fully understand and study the needs or problems facing Indian children.

I have heard many people say that education will not be measured by quantity, but quality. This is the goal that all of us can strive for.

WILL ROGERS, JR.
SPECIAL ASSISTANT TO THE COMMISSIONER
BUREAU OF INDIAN AFFAIRS
WASHINGTON, D.C.

I am very glad to be here at this All-Indian Education Institute. Hello, all Indians. I would like to congratulate Dr. Palmberg, Gene Schrader and the staff of Central Wyoming College, and the Fremont County School Administrators for organizing this institute. Institutions like this just don't happen, it takes a great deal of hard work and someone must have worked many long hours to get this group here together and I think that they all deserve a very large round of thanks.

While I am congratulating, I would like to say a word here about this paper, the Riverton Ranger. For 18 years, I was a newspaper publisher myself and I published the Beverly Hills Citizen of Beverly Hills, California, which was then the largest weekly in the west. And, I have always had a journalistic interest. I have never seen an issue of a single paper that had more Indian articles in it than this one did. I think this newspaper and publisher ought to be very much congratulated.

I see on the program that I am to talk on "Where Have We Been, and Where Do We Go in the Field of Indian and Non-Indian Relationships?" Somebody has handed me a hot brick! I am not one of them, but there may be a few experts in the Indian field who know where we are going to go forward from here. If I had the answers, I certainly wouldn't be here tonight...I would be in Washington trying to get its policy matters adopted. But, the truth is that I am floundering around and looking for answers just like everyone else. However, Mr. Schrader has handed me this Indian-Federal relationship, past-present and future sort of topic, and I will try and touch on it. But, before I do, I would like to say a word or two about Indian education because this is an Indian Education Institute.

Education is a total process. Some people say it begins 100 years before a person's birth and it ends only with that person's death. And in that process, formal schooling is but a small part of the influences that go to shape a human personality. For generations, the dominant groups of America's society have held down and deprived the racial minorities in this country. Only in the last 30 or 40 years, and really only in the last 20 or 25 years, have we started to take serious steps to correct these inequalities. Only recently, but with increasing vigor, have we started to consider the problems of the culturally disadvantaged.

To try to catch up with the generations of neglect, we look to the schools and we say education is the answer. And so when some poor Indian youngster in his charity clothes, from some miserable shack out on the reservation comes into a city high school and he sees a group of fast-talking Anglo kids, he just can't quite make it. He drops out of high school and he doesn't continue his education...we all begin to sweat and fret and we blame the Indians. "Why doesn't this boy jump up to the head of the class....why doesn't he go down and see a counselor ....why doesn't he participate in it?"

"It must be his fault, or else we turn it around the other way and blame the school. "It must be the school's fault...it must be the teachers' fault....the teachers aren't doing enough....the teachers' aren't doing right." Or else, we blame the curriculum and say the curriculum isn't relevant or things of this sort.

But, I think in many cases all of these criticisms are misplaced because we are expecting too much from the school and too much from education alone to make up for generations of cultural deprivation. No school can do that. Of course, the schools should be better, the teachers should be better and the Indian students should be better and participate more. But, that is just a council of perfection. We expect the schools to carry the load of the total environment. Education is not the only answer. Education is part of the answer. It is perhaps the most single, important part of trying to help a culturally deprived people. But, it is just a part of the many life influences that go to shape a human personality.

For lasting progress, we must not look just to education alone, but we must look to the total environment. I sometimes think that because we are almost always talking to educators and with educators, that we concentrate on the school in isolation from the cultural setting and surroundings setting. The difficulties that face education in Indian education are simply a mess... and goodness knows, the difficulties that we have not succeeded, but we have not succeeded for lack of trying.

I doubt if there is any aspect of education in this nation that has been more studied than Indian education. There are studies, there are graphs, there are sociological tracts, anthropological tracts and stuff all over the place. If anyone is taking notes, I would like to recommend a book. I think it should be in the college library, particularly, and I think anyone interested in Indian education can use it with profit. It is a book for research. It is a government publication. It was a study contracted for by the Office of Education and HUD. The Kennedy Subcommittee on Indian Education found out about this study and got it published and when you look at it you will think it was a study commissioned by the Kennedy committee, but it was actually not, it was commissioned by the Office of Education. It's called "The Education of American Indians, a Review of the Literature," by Professor Burton Berry of the Research Foundation of Ohio State University, Columbus, Ohio. This is a book that brings together all of the research that has been done on Indian education. It brings the matter of alcoholism, it teaches of the loneliness of the child in the boarding school area, it teaches of the difficulties of children coming from a reservation area into a large city high school. It covers all of these various difficulties and the comparisons and the studies that have been made and how they compare this year with other years. It is really a very excellent tool and I think it's a book well worth having. And as I say, the Indians have been studied so much that they are getting pretty well fed up with being studied and a very good book on that also is a recent one which has been reviewed in Time Magazine and Newsweek and it's called "Custer Died for Your Sins." I think it is a very funny book and it's extremely humorous and witty at the expense of the anthropologists, who have been studying the Indian. So, I would like to recommend these two books.

Before we get on the topic of Indian and Federal government relationships, speaking just of education, we must look at education as a total process. If we concentrate only on the school, only on the pupil, only on the teacher, then we begin to get into niggling criticisms of each other because we are expecting the school to carry the load that no school can actually carry if the total environment is not also good and up to the school situation.

Getting back to the topic that Gene here assigned me, the relationship of the Indian and our American government, it has been a very mixed relationship. It's been one of ups and downs and backs and forths. Historians have divided it into several areas. I divide the relationship into three main areas. When the first white man came to this continent, when the American government was first established in 1776, and even before that, the whites began to treat the Indian as nations, and the first period of the relationship was a period of nations. We signed treaties with tribes as nations. There was the Algonkin Nation, the Mohawk Nation, and the Cherokee Nation, etc. This treaty signing period lasted up until about 1810. Then comes what I call the second period, Removal and Reservations. It was discovered that we could not treat these Indian tribes as nations. We called them sovereign, but independent nations and it didn't work out very well. We wanted to occupy these Indian lands, so the United States government said, we are going to set aside certain parcels of land way out in the west where no one has been and nobody wants and we are going to set up these big reservations out there and we are going to round up the various tribes and put them on these reservations. This is going to be their land as long as the grass is growing and the water shall flow. We have this period now, where we are rounding up various tribes placing them on little plots of land which shall be their own and will be called reservations.

As we moved west with the gold rush and as we came across the great plains, we ran into the great fighting tribes; the Sioux, Chippewa, the Apache and Navajo. Slowly, slowly, these tribes were subdued and placed on the reservations. But, still the white man wanted the land and we came into another period, the Allotment Period. It was decided to divide the land to individual Indians, 160-80 acres per Indian. This Allotment Act had worked very well in the white world with the Homestead Act where we had given each settler his own home and his own homestead and he had gone out there and farmed it and made a success of it. With the Indian, however, it was a disaster. With the Allotment Act, where each Indian got control of his own land, he promptly sold it for practically nothing and about 1/3 of the Indian land promptly went out of Indian ownership. This has been especially noticeable, as all the tribes know, here in the northwest section of the United States. The Allotment Act was a disaster and it's from the Allotment Act, in my opinion, that the Indian gets his almost traumatic feeling that he has about land, because he has seen his father and mother and his grandfather and grandmother have this land literally yanked right out from under their ownership and control, and it's because of the Allotment Act that I think the Indians are so vigorous and strong in trying to maintain their own reservation land as it exists today.

We moved into another period in 1930 called the Indian Reorganization Act, IRA Act. We have now set up the tribes on these reservations and we were changing whether we wanted to integrate them into our society, or whether we wanted to keep them on the reservations alone. We didn't know quite which we were going to do. And the government policy changed a great deal between 1900 and 1920. In 1932, when President Roosevelt came in, we had a new Indian Commissioner, John Collier, who established the Indian Reorganization Act, in which he tried to set up tribal governments that would be recognized by the United States and could operate the business of the reservation and of the tribes. That's the period that we are in today. And thanks to that, the tribal councils have been given more and more power and are slowly assuming command over their land, over their people and over their affairs and as power is transferred to the Indian in the main, it is done through this process of the tribal council, which becomes just like our government becomes the equivalent of a city council or of a county form of government, and it becomes a type of government that we understand and that we can transfer power to. That's what we are in now.

But then came another proposal, very dangerous the Indians felt to their welfare. This was of termination. Congress looked at the Indians and said, my goodness, they have been with us so long and we haven't made any progress. The reason is we've been treating them separately with their land, let's just treat them like everybody else...let's terminate this special relationship and end it all. Termination, just like the Allotment period, has been a disaster. If it was to be tried again, it would be a disaster. And the Indian, though, became very fearful when this question of termination came up and they fought termination as much as they could. At the time, they were quite disorganized, and as a result, a resolution was passed in Congress that it was the sense of Congress that the tribes should be terminated as rapidly as possible. But it did not have in there "with Indian consent" at all. This has disturbed the Indian people, and especially the Indian leadership very much. It has made very difficult the transfer of power from the Federal government to tribal leaders because the tribes have been reluctant to assume the burden of government thinking that the government is simply trying to terminate them. I know that the Bureau of Indian Affairs has in its offices in Washington, D.C., a list of schools, Bureau operated schools. They want to contract these schools to the tribes and let the tribes operate them through a school board, just as local schools are operated here in Wyoming with the school board getting it's money from the state, only the Indian school board would get the money from the government. They would run the school and hire and fire, and they would have the power over their own school. I would think that would be welcome by alot of people, but it has been resisted by many Indians because they feel that it might be a step towards termination. I think the Indians are unduly fearful in this particular case.

And, following through with a review of government-Indian relations,

past-present and future, at the present time I would say that the Indians are winning their battle against termination. It is going to be slow, it is going to be long, because the U.S. Congress moves very slowly when it comes to changing its mind. But, reluctantly and slowly, I think you are going to see the tone and tenor change. I hope you will see that resolution changed and I notice in each passing month the statements against termination are stronger by administration leaders. I can illustrate this. About a year ago, I was in Washington when President Johnson was going to issue a major statement on Indians. Bobby Kennedy had made a big splash, being pro-Indian, so President Johnson wanted to get into the act and he wanted to be pro-Indian. So, he was going to issue his Indian policy statement. The Bureau of Indian Affairs was drafting his statement for him and it would go to the Department of the Interior, over to the White House and all around. And, I can remember being very worried because there was no really strong statement in there against termination. But finally, when the statement did come out by President Johnson, there was quite a strong statement against termination.

I can remember about 3 or 4 months later, when Candidate Nixon was going to issue his policy statement on Indian affairs, and we were a little worried that it might not contain a statement against termination. But, lo and behold, when it did come out it contained a very strong statement that it would not be the policy of the Nixon Administration to favor termination. And just recently, both Secretary Hickle and Vice President Agnew have made extremely strong statements against termination.

With each passing month and each statement by every administration leader, I think you are getting more and more statements against termination. I feel very strongly that the Indians fear of termination is a false fear. I think that if you continue your drive, if you can organize political power in Congress, you can, maybe not in this session or the next, but maybe at some future session, you can get a repeal of the statement of the sense of Congress of that particular act in Congress. So, I feel that the Indians should not fear termination.

I think the future is particularly well assured. I can say that because we have had many successes in Indian education. I only attended one session of this institute and I hope to attend more tomorrow. But, if they are like some that I have attended, they get into an awful lot of breast beating and an awful lot of criticisms. But, you can look at a half glass of water and you can say, well, it's half full or you can see it as half empty, depending on which side you want to look at it. If you want to look at it as half full, which is a better way of looking at it, we have quite a lot of successes in Indian education.

I have seen bright, young Indian boys and girls all over the country as I travel around. We are getting a new type of Indian leadership. We are getting Indians that are very vitally concerned with coming back to the reservations and actively working there. This we didn't have about 5 or 6 years ago. You are getting Indian leaders that are now experienced in

government and experienced in dickering and dealing with the BIA. I think we are going to have quite a good, healthy and hopeful period in American Indian relationships over the next 10 or 15 years, because the Indian, as I say, has come through a trial of fire. They have been at a very low ebb, as you know. The poorest group of people under the American flag has been the American Indian. But, they are coming up and I think they will be coming up rapidly and more rapidly in the future than they ever came up in any period in the past.

AL SPANG, PRESIDENT
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MANY FARMS, ARIZONA

Having this opportunity to speak with you about a subject which is of extreme importance and of crucial concern is a distinct privilege for me. In fact, a very rare privilege, because your presence indicates to me that you are interested and I hope concerned about Indian education and it's many facets.

The advancements and changes which have been made in the general field of education have been astonishing, to say the least. However, it is more astonishing that these same adjustments and changes have not been adequately implemented, or not implemented at all, in the field of Indian education. So, when Mr. Schrader first asked me about speaking to the group, he presented two topics that I could select and without hesitating, I selected the one on problems in Indian education because I feel that if these problems are not solved or dealt with, Indian education will not progress or develop or evolve into the dynamic field that it should become and must become.

Problems in Indian education can be categorized into different classifications. For instance, there are problems that are created by Indians and non-Indians, there are on and off reservation problems, and certainly, money and personnel issues. And not all problems are the brain children of the uninformed or insensitive non-Indian controllers of education. The Indian himself has created some of the problems. Also, the situations that are found in the school systems are unique based on the location of educational institutions.

So, with these brief introductory remarks, I want to share with you what I, as an individual, believe to be the problems of Indian education. Historically, there have been three systems which have served the educational needs of the American Indian. These three systems are the B.I.A. schools, the parochial schools, or mission schools, and the public schools. Very recently, the tribes themselves, through the good graces of the OEO, have established their own schools and this has been primarily in the Head Start area. These educational systems are still involved in attempting to better the lot of the American Indian. These systems have had much experience in providing programs to meet the needs of the Indian. These systems have been in the business of education for many years and have had a great deal of experience. In spite of what they have attempted, in spite of what good contributions they have made, acute problems still exist in the field of Indian education and in my own analyses of the situations, I have categorized the problems of Indian education into eight broad, general areas. Beginning with the lack of money, to too many instant Indian education experts.

The first of these areas is the lack of money. By far, this is one of the most pressing problems. The unavailability of money, or inadequate funding to programs. The demands for more funds far exceeds the supply. Money seems to be available only for the very basic educational needs of the students. This money that is budgeted is usually just enough to fund the bare rudiments of the traditional curriculum. Very, very small amounts, if any, are made

available for new or innovative programs and ideas. Unless and until more money is directed to Indian education, its growth and development will be stymied. Its ideology will become only so many words, will become only so many unfulfilled expressions of need in program development. Without adequate funding, Indian education faces a very black future, a very bleak future. A future that is characterized by stagnation, insensitivity, inadequate facilities and personnel. We, as educators, and as interested people in Indian education, have got to ask ourselves the question are we satisfied with this? If not, what is the course of action.

The second area is a much used and often repeated phrase, the irrelevant curriculum. Just what do we mean by irrelevant curriculum? This word has been thrown around quite a bit by educators. What do they mean? I define irrelevant as the schools not doing their job in meeting the needs of its students. The educational system, which an Indian student is exposed to, does not give one iota of concern to his unique problems and background. The courses which he must take are slanted and directed to meet the needs of the non-Indian students. You probably say, why shouldn't it? After all, the Indian must live in the white man's world. I say fine, but if that Indian student is to become a productive member of the human race, schools must be more aware of his needs and develop programs to meet those needs. So I in turn ask, isn't it far better to have productive citizenry and take the time to develop programs which will bring this about, than to produce educational products who are unable to cope in either society?

The curriculum of the American school stresses values which are in direct contrast with the values held in varying degrees by the Indian. Such highly esteemed values as aggressiveness, competitiveness, individual personal gain, out-smarting your fellow man, verbal ability and agility. These same values become the foundations of the American education system, thus the Indian student is thrown into a situation which is almost entirely foreign to him. He has no experiential background comparable to this on which he can fall for support. Consequently, there is built-in retardation, as far as the Indian student is concerned.

Another aspect of the irrelevant curriculum is its stress of the English language. If educators would recognize that the English language is not the mutual tongue for most Indian students, educational programming could become more relevant. There is a need for educators to become more aware and direct their energies to improving the situation in this area. If curriculum experts would include courses which reflect on the positiveness of the Indian's contributions to the greater society, another aspect of the American educational system would be corrected. For me, it is not difficult to understand why the average Indian student has a negative self-concept in view of the teachings of or about the American Indian. When a youngster is taught in a foreign classroom by a teacher who is a foreigner, in a foreign language, that he comes from a group of people who were blood thirsty, drunken killers and that the only good Indian is a dead Indian, it's readily understood why he has such a negative self-concept. The schools have got to correct this image. It has to start in the schools to eliminate these teachings and replace them with more positive teachers.

Education is directly contributive to the destruction of the institution of the family among Indians because of the following, and I would say this is done by ignorance, rather than by design. For example, let us take the instance of a 5th grader studying the atom or the atomic bomb and it's effect upon society as a whole. If the Indian child seeks to understand the concept of the atom more fully, he will discover that his parents are unable to help him gain that understanding becuase there is no concept paralleling the atom in the Indian language. Thus, the child receives no help at home. He might, on the other hand, receive a good scolding rather than clarification of his concern. Whereas, the non-Indian child brings the problem home and the parents have options and alternatives to pursue. For instance, maybe the father does know and can help provide information and the same for the mother. The same options are not available to the Indian parents. So, the Indian child begins to question the intelligence of his parents when this kind of situation arises and the parental role is weakened. And this weakening continues as the child progresses through school because the parent begins to fall farther and farther behind as the youngster progresses in school, and in this regard, I say education is helping to weaken the family institution mainly because it is tearing down the role of the parent. The parent is unable to fulfill the demands and the basic requirements that the youngster makes of his parents.

The lack of qualified Indians in Indian education is the third area. This is by far the most glaring problem in Indian education. There is definitely a decided, acute shortage of qualified Indians. The materialistic gains and incentives and opportunities seem to entice a qualified Indian educator away from this very challenging and demanding field. Certainly, it is not the challenge nor the demand that one tries to think up in Indian education that is causing qualified Indian educators to seek employment elsewhere. In Indian education, ones ingenuity, creativity, patience and forbearance are put to real tests and the needs of the Indian student are always incomprehensible. Indian educators face isolation, poor and inadequate facilities, and eager, but academically deprived students, and if these are not challenges that are demanding, then we have been blinded for one reason or another. So, if Indian education is to meet the needs of the students, it is to have the sensitivity required if it is to do so. Indian education must have more qualified Indian educators. It must reach the stage wherein it attracts the very best qualified Indian educators.

The fourth area is insensitive school personnel. It is tragic that this exists in the 20th century. The facts are there. Administrators and teachers are not knowledgeable about the American Indian. Whether this is attributed to apathy or indifference on the part of these educators, or whether it is by design, does not lessen the problem or does it explain it away. It behooves every administrator and teacher who is working with Indian students to take the initiative to learn about the American Indian. If we are truly educators, it should come without much pain and discomfort to make us more aware of the Indian and his plight. To fail in this task

is to fail to educate. If we become so enmeshed in our own little worlds, if we become so tunnelvisioned that we cannot see the obvious, then we ought not to be teaching Indian students. The burden of responsibility rests squarely on the shoulders of the educators. The exercise of that responsibility is long overdue.

The fifth area deals with differing expectations of education. So, in view of the fact that two differing cultures clash on the education background, the expectations also differ and also clash. Initially, the American educational system is a foreign element forced upon the Indian. Concepts, objectives and principles are formulated upon the thinking, attitudes and experiences of the non-Indian, rather than the incorporation of the value structure and other aspects of the Indian culture. Thus, the educational perspective of the Indians are not considered, therefore, the differing objectives of what education can and cannot do. The non-Indian stresses intellectual pursuit, temporary delay achievement of educational goals, stress upon the theoretical and abstract aspects of education, and education as a means for further gain; whereas, an Indian views education as providing him with immediate practical skills and tools. Education takes on the complexion of a functional tool to meet objectives quickly. It is time that we began to devote attention to making objectives more familiar rather than continuing to ingrain them in differences.

Lack of involvement in control of educational matters is the sixth area of problems in Indian education. The Indian has not been involved in educational decision making, programming and planning, in the way other American citizens are. His voice has not been heard, his thoughts and ideas have not been expressed and when expressed, they have not been received and his participation has been limited and restricted. If problems in Indian education are to be resolved, the Indian citizen must become involved, he must be active in educational matters, pertaining not only to his own fellow tribesmen, but others as well. The planning and programming needed in Indian education must reflect the involvement of the Indian people. The educators need to help in bringing about this involvement. And along with involvement, the Indian needs to have more and more control over the educational programs his children are being exposed to. He needs to have a say in what types of courses are added to the curriculum, who is hired and why, to help establish employment policies and practices and to exercise all of the other responsibilities which a school board member does. The Indian is ready to go beyond, serving on educational advisory boards, he needs to control the authority and responsibility invested in a board of education, not merely giving advice or suggestions or being asked for his opinions.

The seventh area encompasses the difficulties of students in higher education. It goes without saying that colleges and universities need to become more sensitive to the needs of the Indian student who is in college if that Indian student is to remain in school. The Indian college student brings with him a set of factors which tend to impede his educational

development at the college level. In general, he has an inadequate educational background and this is so in many instances because he may have been looked upon as less than college material in high school. So, we need to bring about an attitudinal change and a change in stereotyping at the secondary level. He has adjustment problems that go beyond the normal adjustment problems faced by his non-Indian counterpart, and he usually has inadequate financial help, or the help that he receives has so many stipulations, restrictions and conditions on it that it's difficult for him to maneuver as he needs to.

I feel the colleges and universities need to establish programs which can deal effectively with these problems, and until very recently, institutions of higher learning have been less than concerned about whether Indian students have successful educational experiences. There are institutions which have made beginning attempts to work with Indian students. Certainly, there is a need for many more to follow this route. These institutions need and must include in their curriculum courses which reflect the positive side of Indian history, Indian culture and Indian language. Courses which deal with the current Indian situation, as well as courses which depict the history of the American Indian.

Also, institutions need programs which reflect comprehensive counseling services to help the Indian student to adjust to his new environment. And certainly, there is a need to provide these services for more students, at all levels, of collegiate involvement administrations. If more and more students could successfully pursue university and college studies, some of the problems in Indian education, which I have previously mentioned, could be resolved.

Finally, the eighth area deals with the situation of too many instant Indian experts. To the total detriment of Indian education and its growth, there are far too many instant experts sprouting up each day. Unfortunately, these instant experts have absolutely no knowledge about Indians, or education, and these experts do far more damage than good. Usually, these experts have all of the answers, they have completely identified the problems, they have formulated solutions and all too often, they leave to the Indian to implement the solutions. Again, the Indian is given something to implement which he has had no part of formulating. These experts usually depend on superficial, shallow studies which are done in one visit to a reservation or school, or they depend on one or two conferences inviting Indians who have only little or no knowledge of critical problems. And all too often, the reports which are written in the studies which are conducted and the conferences that are held, are geared for the furtherance of the professional growth and stature of the Indian experts. There is little or no thought given to the impact these have on the Indian. I am not advocating a closed shop in Indian education, rather I am pleading that individuals who become involved do so by becoming sensitized and informed about the field before undertaking a position of expertise.

So, Indian education, in my estimation, could do well without these experts. Experts who cannot be reasoned with and who feel they know what is best for the Indian.

In conclusion, I have attempted to identify some problem areas which I feel are contributing to the lack of full development of Indian education. This is, by no means, intended to be an inclusive list. It is my firm conviction that these problems can be mastered and Indian education can become what it must. A field which will have quality programs, quality personnel, reflect the sensitivity to needs of its students and be lead by Indians themselves.

I have appreciated your attentiveness and interest.

COMMENTS FROM PANEL DISCUSSION

DR. JOHN BRYDE:

There was not any one theme, as far as I could see, running through the whole discussion. There were a number of discreet ideas thrown up, and adding them all together, I think we had some worthwhile input.

It started off with a question from the floor inquiring whether our Indian panelists perceived any prejudice in schools that deal with Indians. And the response was, rather universally, yes, because they answered that the Indian both perceives the non-Indian teacher as handling different the non-Indian child than she or he handles the Indian child. The child perceives that, whether the teacher intends it or not. There possibly are unconscious cues going out from the teacher to both sides, the Indian side and the non-Indian side, which the kids, with their sharp little eyes, are quick to perceive. Two things you can't fool, kids and dogs.

Another question came up, in an effort to get the Indian child in the classroom, instead of trying to get verbal responses and sometimes getting silence, one teacher said she had failed in trying to get written responses out of them in writing essays that only Indian children could write. Those things out of the Indian world that only they could respond to and she thought that they should be able to write things down and have some fruitful input to the class. Whereas, the Indian youngster wouldn't come forth with the type of essays that she was expecting. She wondered why she couldn't get these written responses.

One of the ideas put forth was that the total input of the school system from first grade, starting with the Dick and Jane nonsense on up to senior high school, is so totally non-Indian input, that the Indian youngster gets the idea that there is nothing at all important from his Indian world because the school, if it is going to teach something, will teach something important. Anything that is not important, the school is not going to teach, so nothing Indian is ever taught. So, suddenly the kid is asked to tell us something from the Indian world and he is totally unprepared for it. He has been conditioned to think there is nothing in the Indian world that anyone is interested in. This is one of the blocks I think that work in the Indian kid's mind.

One of the questions that came up was what are some of the things bothering Indian youngsters ending up in the 60% drop-out rate and ways and means of stopping it. One of the factors was that the Indian youngster cannot get help in their home work at home from their parents like a non-Indian can. There are enough non-Indian kids who can't get help from their parents with their homework, and if this is true among the non-Indian group, it is even more true among the Indian group.

Also, it was brought up that the Indian parents don't fully understand the function and the nature of the school itself. This is because of the gap between the school and the Indian community and the Indian home.

One gentleman offered the comment that the way to handle Indian youngsters in school from first grade on up to college is to treat them like anybody else, but creat a climate within the school system by which he has a series of success experiences, all the way up the line. This will feed a positive self-image and he will stay in school.

If there was any one theme running through it from the Indian input on this, it was the plea to understand the Indian child and the Indian culture. One of the difficulties on this is that very little work has been done in Indian history and Indian culture, so very few people around could tell you what the salient points of Indian culture are.

The question was raised, are the schools meeting the needs of the Indian youngsters. The one response from the Indian respondent was, yes, on the elementary level, and from Mr. Shakespeare, the response was yes, but not enough. The Indian needs more emphasis on Sociology, Mathematics, Speech and English and there is a great need for more teacher aides in the classroom and counselors for Indian students.

One gentleman offered a comment that he thought with all the troubles we have with non-Indians and Indian education, that right now we have the best answers within the system that we have.

We had a plea from an Indian participant to understand and respect Indian people and their ancient culture. Her second remark was that if you wonder about the failure of Indian education, that it was, in her view, because of models of success offered the Indian youngster from a non-Indian system are not models of success that they admire and respect.

If there was one reoccurring idea, it was the plea for understanding from a non-Indian side to understand the Indian youngster and the Indian culture.

KEN ROSS:

The theme behind our discussion was, touching back on what Dr. Bryde said, understanding the Indian child, his culture and we touched briefly on attitudes of the teachers that can affect the education of the youngsters. We talked about change, in the sense that change in the past has taken place through the value structure and Mr. Hall pointed out that currently it seems to be that change now is taking place, first through the individuals themselves and this is making an impact on the institutions, and is eventually getting back to the value system.

One of the areas that we talked about which we feel cannot be underemphasized, is the point that in our communications with these Indian youngsters, we need to remember that the vocabulary of these youngsters is not, in many cases, up to a point where they can readily understand questions, if it is a question method that is being used. We talked about the teacher's responsibility in clarifying the type of question that is presented to these youngsters.

There was some talk about limiting competitiveness within the classroom, if it is personally embarrassing the youngster. Here again, we find that these situations do occur in life and are not all wrong in the sense that it is a part of growing up, but the emphasis was on the limitations so as to avoid this type of conflict.

One of the other areas that we discussed was the necessity of changing parental attitudes at the same time we are trying to educate the youngsters, because without the support of the parents, our program will be lacking and we wouldn't have this gap between the educational institution and the home.

JOHN ARTICHOKER:

During the course of our discussion, it was determined that there needs to be more responsiveness on the part of the Indian people and that this relationship is a two-way street. This left a little hiatus on the thinking of some people that there needs to be an extension of the services of the school to see that this can be reached. There was also concern expressed about the need for parental involvement and how Indian people participate in school activities.

I think we had a little problem in our panel structure in relationship to talking specifically of education at it may relate directly to the classroom situation, because we had more or less four generalists on the panel, people who are not directly related to the classroom situation. As a result, we got involved in some very interesting stimulating discussions. It seems to me that there is a situation evolving in that discussion that provided an opportunity to speak of the Indian situation on a larger scale, and I think this is essential because without an understanding of Indian points of view and differences of opinion in the area of Indian affairs, that for the classroom teacher to really be able to project into these areas of need in the classroom, there has to be this broader understanding of the social and economic situations.

We had a discussion on the relative merits of termination and the decision of Indians to make up their mind as to whether this is the area in which they do or don't have a right to make this decision. I think Mr. Scott Dewey spoke very effectively to that point and I think that this is an area which is argumentative. It is an area that needs a great deal of consideration because it is fundamentally basic to pretty much of what we are talking about in relation to Indian people.

Personally, I feel that the responsiveness in the discussions is effective and it does bring out points of view and responses and reactions so that those people who are sensitive to the subject can benefit from that a great deal.

VERLIN BELGRADE:

In our group this morning, we took more or less the shotgun approach in which we talked about many problems. We talked about the situation as it is and explored various means of working toward a solution to the problems. I got the general feeling during the course of our session that some of the people were perhaps a little bit disappointed in that we Indian experts did not have any ready answers for them. I don't think there are ready answers. There are some very special needs of Indian students, but they are needs of all students and they appear only in a greater degree in Indian students. We are talking about, in terms of withdrawal, a student in class who does not respond. When a question is asked, he will not volunteer, he doesn't talk in class. In fact, he does as little as possible, sometimes nothing at all.

We talked about some changes in the Indian family structure that are going on today. Some changes from the more traditional Indian family to the more modern Indian family, and how an Indian cannot be stereotyped as being of a particular set of characteristics. We have varying degrees of a culturation among all tribes.

What are some of the reasons for failure of Indian students to perform? We did not explore the area of IQ, since I think all of us take for

granted that IQ is something that is pretty general for everyone. Within every group you have various ranges of ability. When we have a greater degree of non-performance in the Indian group, what are some of the reasons for it? Part of these are some cultural conflicts.

For example, some children are raised by grandparents who feel that to succeed in school would be to lose their Indian identity and Indianess. There is the alienation factor as explored by Dr. Spilka and Dr. Bryde in their studies of Indian education. Also, we explored the drop-out situation. Why is it so? What can we do about it? Well, first of all, we indicated that there is a special need for teachers to be sensitive to the needs of Indian students. They should familiarize themselves with the cultural background, have a respect for the Indian culture and be especially sensitive to their cries for help. Withdrawal is rather easy to ignore because that kind of student will give you no problems. He sits in the corner, he doesn't disturb anyone. But his withdrawal is a cry for help.

One problem we explored at some depth was the relevance of teaching materials to Indian life and a great many teachers mentioned the paucity of materials to Indian students. In fact, I would challenge you to interest 80% of non-Indian students in the Tale of Two Cities. I know, because I have tried.

We discussed as one of the possibilities a non-graded system in which the student was not given a grade and he might reach a certain level of learning by other means, perhaps a contract.

We discussed many of the things some of the other people discussed, so I won't go into those at length. They asked the question, how should we teach the Indian students? And the answer seemed to be, by being good teachers.

THE HONORABLE BEN REIFEL
U.S. HOUSE OF REPRESENTATIVES
WASHINGTON, D.C.

That introduction reminded me about the story of the fellow driving through the mountains in his car when he came up to a bridge and here was a farmer trying to get his calf across the bridge. The calf was standing there pushing back and the fellow thought he would be helpful, so just as the fellow was giving a pull on the calf, he honked the horn and frightened the calf and it jumped over the edge of the bridge and killed itself down at the bottom of the creek. The driver of the car was a little unhappy about what had happened and the farmer came over to the car and said, "I know you wanted to be helpful, but that was too big a toot for such a little calf."

I am sure you have a lot of ideas presented to you by experts. Someone said that in expert, the 'ex' stands for unknown quantity, and 'spert' was a drip under pressure. We have had a lot of ideas here about what do do about this, and what to do about that from experts. And there are a few things that I would like to touch upon here because I think most of you here are folks that are trying to find a way of being helpful to the children of a cross-cultural situation that may be baffling to you.

I do have to take exception to a remark made by my good friend, Al Spang, that there is an insensitivity on the part of teachers. That has not been my experience over the years. Teachers are individuals that want to be helpful in bringing about such adjustments that the child can make in order that he, or she, can find himself meaningful in the society that he will be in as an adult. I recall I got a copy of a piece of sheet music the other day at the University of South Dakota Museum of Indian Culture. It was a copy of a piece of new sheet music sent out by the wife of a school teacher and the words were in Sioux and in English, written by a grade school teacher. One of these teachers was the teacher of my mother some 70 years ago. Now, there has always been a great deal of sensitivity on the part of teachers with respect to children. If they don't have that kind of sensitivity, the work isn't enjoyable and they won't be there very long. They will find something else to do. So, I am not worried about the lack of sensitivity on the part of the teachers with respect to the children and what they face.

We do have a problem with respect to the cross-cultural situation in which many of us find ourselves. And not only for the Indian, the Negro, Spanish American, Puerto Rican or anyother group that is a minority classification. Particularly, we in education, of course, are concerned with the Indian American. One thing I will agree with with Al Spang, he said there was a tendency to bring the Indian into one group as a monolithic minority that all behave the same way. And this, I think, needs some real consideration.

A lady who is a counselor here asked some questions with respect to Indianess. Last year, the University of Chicago was conducting a seminar for Indians. I was asked to speak there. I was reminding these romanticists about Indian culture and that in the Indian language there are remnants of maybe 100 different Indian languages. What language is the Indian going to learn that will give him some kind of Indian identification and still have a language that is functional? I don't think that the child is losing any identification with his tribe as long as he believes and feels that he comes from a heritage in which he is proud. But anyway, at this seminar I mentioned, we have things I think that are important for the survival of anybody in this society.

There was an Australian there who had studied at the East-West Center in Hawaii and had been attending a seminar on Indian culture at the University of Boulder. So, she said they found that she was very well versed in the field of social senses and they put her on the teaching staff. I saw this young lady the next day and asked her what she thought about the seminar. Well, she said, all I have heard is Indianess. When we were in the seminar and one of the students got up with the urge to dance, they all got up and danced. I thought she had asked the $64 question in answer to my question because the thing that concerned me in all this effort to develop a sense of Indianess is the question, what are you going to do with your Indianess after you get it?

It's alright to do whatever we can to bring Indians into places of authority where their competence can make a contribution. About a month ago, I had occasion to call the Assistant Secretary in HEW, who at that time had some responsibility in the Division of Indian Health. We have on the Indian reservations hospital and medical programs that are handled by the Division of Indian Health, which is in the U.S. Public Health Service through HEW. This Assistant Secretary had supervision over this agency as a part of their hierarchical arrangement. He told me he was going to get an Indian to be Head of the Division of Indian Health. I asked him if he could find an Indian that knows something about public health, that not just anybody could do this. I am concerned about the health of the Indian people and I would hope that he could find the best public health administrator who understands the problems of health adjustment in a cross-cultural situation. I couldn't care less whether he was an Irishman, Chinaman, Negro or an Eskimo if the person is professionally qualified to get the job done.

The problem is, what is Indianess? Because you have Indian blood, because your skin happens to be dark, because you have been identified with a certain tribe or because you can speak the language, or maybe you can't speak the language? I think it's something we ought to really get at and keep out of the emotional aspects that we have to have an Indian in something or other. In my district in South Dakota, I got elected to Congress because I happened to be part Sioux Indian. And, I would like to think I got elected to Congress because they thought I measured up to the responsibility.

You as teachers and administrators, who are struggling with this problem of cross-cultural situation, need to know that there is a diversity of culturation. You have people who are full-blood, speak their own language, as well as the English language, and are fully culturated and adjusted to our society. Then you have the person with very little Indian blood, who doesn't speak the language of the tribe, and because of the situation in which he has found himself, when he grows up he finds some difficulties. So, you have all relations in between. It is not an easy problem to resolve. You teach and face these children in the classrooms from whatever origin. You all know that each one of these children is a consequence of a social environment in the community and the specific home, and so it calls upon you to have some reception and emotional justice. This means that the more information we can get on the complexity of the problem, I think the better able we are to function in our particular role. We find ourselves needing a lot of patience when it comes to social adjustment.

We are trying to help two different people in two different worlds bridge a gap. And the people in the minority, whoever they might be, are inspired in our social system by having culture heros. We as Indian Americans, because we are the remnants of some 100 different tribes, have some sophistication about great people because of their Indian blood. But, for many unsophisticated racial groups, different tribes will tell us they could care less that somebody's dad was a Cherokee or a Sequoia. And I imagine some Cherokees could care less that Crazy Horse took Custer. So, there are these small problems that small subminorities within the tribe have, and where the language is the essence of the culture, there are some things that are common among the Indians who still have superimposed upon them by their culture carriers, regardless of what their languages are. Then, I would like to have you think about a little bit in relationship to the society in which you and I are trying to find, and are finding, a meaningful adjustment.

We are talking about education for all American children. The ingenuity, foresight, concern and dedication is there. So, all I say is where the Federal government is concerned with Indian education, somehow or other, give them enough money to get the job done.

MOST FREQUENTLY ASKED QUESTIONS CONCERNING INDIAN EDUCATION

1. How do Indian parents motivate their youngsters to seize the chance for education?

A. My parents encouraged me to do something that would be beneficial to the Indian people. What sort of encouragement you get in grade school is very important. To allow children to see the opportunities in the world. If you see your parents doing nothing, then you will not be motivated and will do nothing.

2. I'm getting sick of people saying that everything is the teacher's fault. I shan't accept the blame and I won't.

A. I didn't intend to say that all the fault was the teacher's. When I say educators, I guess I used the word educator in a pretty broad sense. I include the administrators, as well as the teachers, and the parents serve an educational role, too. The information that I got was that all of you were educators, so I am addressing the educators. Had I known that there were parents here, I would certainly have pointed out the need for family concern. I think Will Rogers mentioned last night that we had to take the total environment rather than just one aspect, because the student is the same person in the classroom that he is in church, or in the home or at the movie and so on. So, it is the total responsibility that I feel that educators play a more crucial role than a lot of the other institutional representatives.

3. Isn't it good to say, "I am certainly glad that my children are getting something that I missed?"

A. That should be the attitude, but unfortunately, it isn't. It isn't that kind of reaction.

4. We are told that in teaching, we can't approach the Indian students the same as the white students. Would you pinpoint some of these differences?

A. I think you are referring to some of the remarks made yesterday comparing the Indian to other students. I think I support the philosophy that if you should take into account the immediacies of the Indian, then you can treat him as a student. Maybe it's a philosophical difference, but I can't see treating the Indian student like every other student. He has some different needs. For example, home environment trains the Indian child not to question what an adult says. Certainly, the teacher is an adult. We don't question what the teacher says. I think there is much perplexity generated when an Indian student goes in the classroom and he sees his counterpart debating with the teacher. Here is a student that is on an equal plane in the eyes of the Indian student with the teacher, with an adult, and this is contrary with the teachings he received at home to which he listened.

There are other smaller differences. I mentioned one, language. I think we played this one quite a bit, that language is a problem that is building concepts that have to be recognized. If you want to shut an Indian student off very quickly, you just have to comment on his inability to use the English language, which is a foreign language to most Indians.

5. Do you consider closed-circuit television as a way of communicating with the home and perhaps educating the parents?

A. Well, you have to consider the economic level of the people. You're talking of families whose annual income is about $680 per family. It is pretty difficult for them to purchase a television. Electrical power is not available. So, it is kind of difficult to bring educational television in the homes because there are these problems.

6. You mentioned the Indian having a negative self-image. Can you explain why this might be?

A. I think that I would tend to see it more on an individual basis. We all welcome a pat on the back. It might be just a peculiarity of the students you have. I found that working with Indian students, that they responded to praise and compliments, so it might be just that the repore that needs to be there hasn't been established or is still being developed. Generally, Indian students respond to praise just like anybody else.

7. We talked yesterday about visiting with parents, and I think that if anybody would call and say, please can I come and see you, that would be a courtesy, but if the parent had been trained, it would be very difficult because you don't build up a trust by just coming once.

A. If the teacher would come and visit me, the first thing that would enter my mind would be, now what did he or she do wrong? The teacher has never visited with me. When I was in the classroom at public schools, I visited parents, not because of something that Johnny or Jane had done, but just to get to know the parents. Now, when you are dealing with the Indian, the only time an Indian merits a visit is when something is wrong. The police come to the home when someone is in trouble, it's never a carrier of good news.

8. I would like to turn back to the home-school situation in developing trust. Wouldn't programs that start with an early education be more effective where it would involve the mother and get her to the school every day? By having the mother come with the child and see how the teacher works with the children, the mother would get an idea of the value of education. Wouldn't we be reaping more rewards?

A. I think it would be more beneficial to use both approaches, because the Indian parent is going to say, why do I have to go year around? It's an evaluation process. It could also be effective by also reaching into the home and not just asking the parent to come to the school, because he has been asked for years to come to the school and they find that the parent is reluctant to come. So, I think you will also need to show that you are willing to go and meet him. If the two were combined, the results would be much more positive.

9. Why don't the Indian people get involved in public schools?

A. Probably because of mistrust and lack of security that they seem to have once they get off the reservation.

WORKSHOP EVALUATION SCALE

The participants were asked to check only the statements (which appear below) that they felt described most accurately the <u>total</u> activity. Following is a scale showing how they responded.

No. Responding		
7	1.	It was one of the most rewarding experiences I have ever had.
13	2.	Exactly what I wanted.
71	3.	I hope we can have another one in the near future.
43	4.	It provided the kind of experience that I can apply to my own situation.
56	5.	It helped me personally.
50	6.	It solved some problems for me.
70	7.	I think it served its purpose.
99	8.	It had some merits.
30	9.	It was fair.
23	10.	It was neither very good nor very poor.
34	11.	I was mildly disappointed.
20	12.	It was not exactly what I needed.
57	13.	It was too general.
18	14.	I am not taking any new ideas away.
10	15.	It didn't hold my interest.
14	16.	It was much too superficial.
21	17.	I leave dissatisfied.
5	18.	It was very poorly planned.
2	19.	I didn't learn a thing.
4	20.	It was a complete waste of time.

COMMENTS FROM PARTICIPANTS

"Some excellent speeches."

"I would like to see more Indian parents attending the conference and hear their comments on how they feel towards the school and teachers."

"Should have had someone from the reservation to be on the panel and speak up for the people."

"The workshop this year was a good attempt to incorporate real Indians into the program, instead of just primarily white men who have worked with them."

"Need more uneducated reservation Indians."

"Appreciated all the effort in planning."

"I feel we are overlooking one of the basic problems, parents... Let's get the parents involved in the workshop."

"This could be a start, but there is more. The whole thing is still a very white state of affairs."

"I would like to hear more educated Shoshone's and Arapahoe's from this area and explore their culture and family kinships, customs, etc."

"Discussion groups were too large."

"It appeared to "import" militancy and problems, rather than constitute to the solution of problems in the county."

"In order to get to the "meat" of the situation, we need to learn about their culture, but when it is brought up we are politely told it is none of our business."

"This program was indeed more productive than last year, but is inefficient."

"I think this Indian problem has been blown up out of proportion. I'm wondering if political overtones aren't being felt by many in attendance."

"Groups too large. Hard to hear much of it."

"Need specific recommendations from Indians, how do we teachers improve curriculum, and how do we afford the change."

"More parents and high school students should attend."

"Effective and interesting, hope there is some follow-through."

"Better than last year, there was more real communication."

"It lacked Indian involvement."

"How about listening to what the students want, bring students in."

"I think if more parents and high school students came to these workshops and gave us their ideas there would be greater success in our work with the Indians."

"I think the meals were very poorly served."

"It is always worthwhile to bring people with problems together for the purpose of discussion, however every conference I have attended has addressed itself to half the problem, the Anglo half."

"If we have them every year we need to get more specific and not talk on the same things each time."

"Small group discussions were good, but groups were too large."

"There should have been more specific information provided about the Indian concepts of child-rearing and education."

"I found there was little discussed that hadn't been presented at last year's conference."

THE MOCCASINS OF AN OLD MAN

I hung you there, moccasins of worn buckskin.

I hung you there and there you are still.

I took you from the hot flesh of a swift buck.

I took you to my woman.

She tanned you with buck brains.

She cut and sewed and beaded.

I wore you with pride.

I wore you with leaping steps over many grounds.

Now, I sit here and my bones are stiff with many winters.

You hang there and I shall sit.

We shall watch the night approach.

Ramona Carden
Colville

Former student of Institute
of American Indian Arts